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JONATHAN EDWARDS: A RETROSPECT. Being the Addresses Delivered in Connection with the Unveiling of a Memorial Tablet at Northampton on the One Hundred and Fiftieth Anniversary of His Dismissal. Edited by H. NORMAN GARDINER. Boston: Houghton, Mifflin & Co., 1901. Pp. xvi + 168. \$1.25.

THE church and town of Northampton, Mass., where Jonathan Edwards labored for twenty-three years, commemorated the one hundred and fiftieth anniversary of his dismissal, on June 22, 1900, by the unveiling of a memorial tablet in the parish church. In connection with the ceremony notable addresses were delivered, which are preserved in the book under review. The address on "The Place of Edwards in History" is by his biographer, Professor A. V. G. Allen. He finds that "the deepest affinity of Edwards was not that with Calvin or with Augustine, but with the great Florentine poet" Dante. Professor E. C. Smyth, of Andover, discusses "The Influence of Edwards on the Spiritual Life of New England." This subject "brings to the front Edwards' transcendent spiritual personality. It says: See him, and you gain the clearest insight into what he has wrought." The eminent Boston pastor, George A. Gordon, treats of "The Significance of Edwards Today." The exponent of the new theology weighs in the balance the defender of the old. He finds Edwards nearly as much in the wrong as he is in the right, yet yielding a "precious residuum of wisdom and of power" under a critical process of sifting. "The one supreme thing in him that insures his permanence as a teacher is his thought of God. . . . He belongs in the front rank of the great prophets of the eternal."

GEO. E. BURLINGAME.

THE UNIVERSITY OF CHICAGO.

KARL VON HASE, ein deutscher Professor. Von RICHARD BÜRKNER. Mit 1 Bildnis in Heliogravüre und 8 Vignetten. Leipzig: Breitkopf & Härtel, 1900. Pp. 181. M. 3.

KARL VON HASE was an attractive and lovable personality. Outwardly his life was singularly well-rounded; he died at ninety; he had lectured 120 semesters, 100 of them at Jena; he had lived fifty-five happy years with the wife of his youth; he had gained affluence, fame, and honors, and finished all that he undertook to do. His inner development was equally harmonious. He was always at home in the Christian faith, and never passed through any violent spiritual crisis;

he early outlined his doctrinal and scientific positions, and his later work simply elaborated the early sketches; he united the qualities of the theologian and philosopher with those of the literary artist and man of the world; he had true piety, but it was not other-worldly; in fact, he was something of a pagan, with a Greek relish for life, beauty, and culture.

This very readable biography sketches his development with easy and felicitous touches; his poverty-stricken youth, when he gave private lessons for 5 cents an hour; the enthusiasm of his student days for German liberty and unity, which cost him eight months in prison; his love story; his many journeys to Italy; and his academic and literary work. He was an early riser, a tireless worker, and had the ease and fertility of production which belong to genius. It is most interesting to see how he struck out his lines of work at a very early age. At twenty-three he lectured as docent at Tübingen on the life of Jesus. No professor at Tübingen had ever taken that subject before, and only Schleiermacher and Winer had preceded him in all Germany. His *Leben Jesu*, published in 1829, was the first scientific opening of the mine which has since yielded such wonderful results. While in prison he wrote a novel, *Die Proselyten*, in which two brothers, a Catholic and a Protestant, exchange letters on their beliefs and each succeeds in converting the other. This line of work resulted later in Hase's classic *Handbuch der protestantischen Polemik*. As a young man of twenty-six, with a courage that bordered on audacity, he published a *Dogmatik*, and it earned him very respectful recognition. Two years later his *Hutterus Redivivus* appeared, a compendium of Lutheran dogmatics of marvelous condensation, which has been the stand-by of generations of students in the throes of examination. Hase was fond of saying that this book, which contained least of his own, had had the largest sale. When he was thirty he began to lecture on church history, because that was poorly represented in the faculty at Jena. By the close of the second semester of it he determined to write a handbook of church history; he published his *Lehrbuch der Kirchengeschichte* three years later, and it took rank almost at once as a theological classic. He really did not at the time have the solid body of information that would justify a man in such generalizing; yet he says that in the dozen subsequent editions he found much to expand, but little to correct.

In old age he summed up his life-work in his diary with the objective simplicity of a historian passing judgment:

Whatever was in me of natural gifts was developed by the favor of a peaceful life; only the orator fell short. I broke the ground for a scientific study of the life of Jesus and made independent contributions to its later development. To church history I lent a richer content, a nobler form, and a free conception, and in that chiefly I found followers. In dogmatics I never founded a school and belonged to none of the ruling parties. I never had a party back of me, but remained in friendly intercourse with individuals of all three main parties, and not a few have proceeded from my school, or have been stimulated by me, who have united Christian enthusiasm, free thought, and modern culture. As a writer I have exercised great influence; in my oral teachings I was almost confined to Jena, and have lived through times of depression there. Great events, to which I might have proved equal, did not come upon me to develop hidden resources. But my hairs have long been white; according to the law of humanity my life is drawing toward its eve; O that I may end it in the joy of life and work, a blessing to many!

WALTER RAUSCHENBUSCH.

ROCHESTER THEOLOGICAL SEMINARY,
Rochester, N. Y.

A CENTURY OF BAPTIST ACHIEVEMENT. By A. H. NEWMAN.
Philadelphia: American Baptist Publication Society, 1901.
Pp. 480. \$1.50, *net*.

"THE nineteenth century was preëminently a Baptist century," says Dr. J. B. Gambrell, one of the contributors to the volume under review. Dr. Newman, the editor of the work, regards the achievements of the Baptists as one of the most marked religious features of the century. This is the point of view from which the book was planned.

A Century of Baptist Achievement proposes to set forth concisely, and yet comprehensively, the life and work of the denomination which in a hundred years has grown from one hundred and fifty thousand to nearly six millions.

This volume, edited by Dr. Albert H. Newman, is splendidly conceived and ably wrought out. It is the joint work of forty-two contributors, each one an expert in the subject of which he writes. The whole forms a veritable cyclopædia of Baptist history and life, in which nothing important seems to be lacking—save that imperative need, an index.

The editor has been peculiarly fortunate in securing such men as Dr. A. J. Rowland to write on the Publication Society; Dr. E. E. Chivers, on the Baptist Young People's Union; Professor Norman Fox, on the Baptist Congress; Dr. I. T. Tichenor, on the Southern Home Board; Dr. E. F. Merriam, on the Missionary Union; Dr. R.